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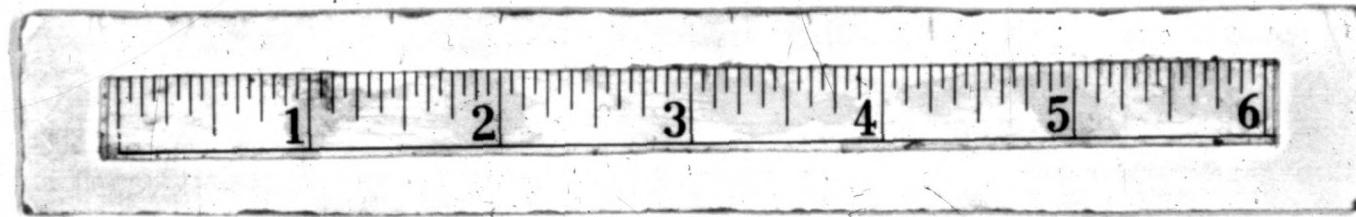
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THE
BAPTIST RECORD

MISSISSIPPI

1908

PUB. NO. 250



THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, JANUARY 2, 1908.

NEW SERIES VOL. X. NO. 1.

THE PRINCE OF PEACE.

BY WALTER M. LEE.

The shepherds were watching their flocks by night,
On the hills near Bethlehem;
The night was cold and the winds were bleak,
And the stars were faint and dim:
But lo! the angelic host appeared,
With a joyous glory hymn.

And "Glory to God on high," they sang,
"On earth good will and peace."
They sang of a King to be born on earth,
Whose kingdom should never cease,
The Son of God, in a manger born,
Emmanuel, Prince of Peace.

His kingdom spreads with every sun;
May God extend its sway,
Till every nation on the globe,
Beholds his glorious day,
And Him, with one accord, acclaim
The life, the truth, the sway.

THE BAPTIST RECORD.

The Unjust Steward—Luke 16:1-16.

E. L. Wesson.

No interpretation that I have yet seen of this difficult text satisfies me. All of the interpreters, even Dr. Torrey, make the master of that steward command his shrewd rascality in providing for himself at the expense of his lord and right, a thing which we know no cheated man could have done. As I see the parable the facts are these: 1—The steward was accused. 2—He was called to account. 3—He had all of the papers in his own possession and so cut down each account as to make his books show that he had not wasted the lord's goods, but had managed the business prudently; and had been falsely accused. In so changing notes and posting his books he deceived his master and got his commendation instead of his condemnation; and at the same time provided for himself for the future.

Christ knew what the rascal had done, and God knew, but that old land-lord did not. Had he known or found out, we know that he would have broken up all of his plans for the future and sent him to prison as a would-be "slick duck," that was caught at his rascality. No man is counted a wise or prudent man if he is caught in his rascality and falls into the hands of the law. The whole lesson shows that the lord of that steward was very ignorant of his business. He did not catch up with the rascal at all, but was told by others what he was doing. Even when he was called to account he left it with the steward himself to bring up his accounts and the shrewd fellow did it in such a way as to deceive the old man, disprove the accusation of those who charged him, provide for himself, and get the commendation instead of the condemnation of his lord. That is the lesson as I see it.

Now the application. The parable was spoken to the disciples, but was intended as a special thrust at Phariseism. The Pharisees were hypocrites, as that steward was. The Pharisees by their long prayers, punctilious tithing, and almsgiving, deceived the people and got their commendation, as that steward deceived his lord and got his commendation. They did this despite their rascality and hypocrisy. The Pharisees also seemed to think that by publicly using their money in helping some, although they got it by robbing others, Matthew 23:14, they would make sure of a good condition in a future state, as that steward had done for this life. They acted as though they thought they could deceive God as well as men: this is shown in Christ's words to them direct in verse 15 of the lesson.

As I see it, the parable teaches no such Romish contradiction of God's plain truth concerning salvation, but instead it shows the hypocritical wickedness and folly of those Pharisees who seemed to think of God as an ignorant old land-lord who could be deceived. Also the folly of all others who lived sinfully and deceitfully, and think by their kind use of ill-gotten money they shall obtain an entrance into somebody's mansion when they die.

Now letting the application be intended for the Pharisees, as it undoubtedly was, the lesson is perfectly clear. It is evident that the whole parable is intended to expose and condemn the presumption, outward pretense and contemptible hypocrisy of Phariseism. To this interpretation there is but one difficulty. That lies in the words, "Make to yourselves friends," etc., verse 9. But it seems clear to me that there is an ellipsis in the sentence. The sense, taken in the light of Christ's own application of it to the Pharisees in verse 15, seems to be this: You think to "make yourselves friends," etc. As they had deceived men by kindly using their unrighteous mammon; gained favor with what they had unjustly gotten from the others; so they seemed to think they could do with God. This also seems to be the lesson from

HOLIDAY FARES.

Spend the Holidays at home. Reduced fares via Mobile and Ohio Railroad. Apply to M. & O. Ticket Agents for particulars.

January 2, 1908.

My Sentiments.

Teach me, oh teach me, dear Lord, to serve Thee,
Through weal or woe, what e'er I do,
May this dear heart forever love Thee,
As I travel my journey through.

Then through this sinful world I go,
Oh let me all my troubles bear,
For I must this forever know,
That thou can't all my sorrows share.

Now teach me, Lord, I ask again,
In Thy reverent Holy Name,
To keep an ever watchful eye,
And guide me Lord, until I die.

There is one Lord to love, I know,
As through this weary world I go,
Oh let me ever serve thee right,
With all my strength, my heart and might.

On Thee, oh Lord, I cast my care,
In weal or woe, in anxious prayer;
That I may meet my loved ones gone,
In Heaven above, my eternal Home.

And now, oh Lord, I simply close;
Asking Thee to heal my woes,
And when upon my bended knees,
Oh answer this, my loving plea.

—T. M. Redden.

Boguedelsha, Miss.

Professors of Religion and Papers.

By Elder Odd.

I read a story not long ago called Country Life in South Mississippi Seventy Years Ago. In that story the writer tells about an old-time preacher called "Elder Willett" and some of his homely comparisons. Having known that good old man in boyhood, it set me to thinking, and I will give you one of his comparisons that is not in that story:

"Professors of religion are often like newspapers in some ways."

Sometimes you will find a paper that is glazed and polished until it shines and glistens and looks very nice, but old people with dim eyes can't read it, and it wears and strains good eyes. What is the matter? The print is there, but alas; the line is so fine, that scarcely anybody can tell amid the gleam and glitter of the glazing, whether the Lord's Prayer or a love song was printed there or a baby's black hair accidentally got into the paper when it was being made, or what really was there.

So we meet professors sometimes who have so much of the polish of this world, and the lines of their Christianity are so fine that we need a magnifying glass to see them well enough to know what they are. Now, brethren, glaze is well enough in its place, but for the world's sake and your own sake, do make a good heavy line of Christianity all through your daily life, that everybody can read.

Again we sometimes see a paper that failed to touch the type enough to be printed, only in spots here and there in such a way that you can seldom read a line. The paper is blank only a lot of black specks scattered over it. You can't learn any good lessons, or any good or bad news from it. So we find professors sometimes who live in such a way that you can't learn anything from them scarcely. They live very fair moral lives. They are peaceable and quiet, in fact, too quiet. They don't fight sin nor anything else. Their religion hasn't colored their lives only in patches and specks. They don't amount to anything for Christ or the world. Brethren, be somebody.

In Acts, 17:31, we have this: "Wherefore he hath given assurance to all men in that he hath raised him from the dead." This Scripture teaches us that the resurrection of Christ is so plainly taught that all may not only have faith concerning it, but may also be assured of the fact and be free from doubt. Faith is absolutely necessary with every Christian, for without it is impossible to please God. Through the grace of God we are allowed to be saved, and through faith we appropriate the means of salvation and are saved. Therefore: "By grace are ye saved through faith, and that not of yourselves it is the gift of God."

Every Christian must have faith, but all do not have the assurance spoken of in the Bible. Saved from sin implies faith in Jesus Christ as the only Saviour. Saved from sin and unto salvation implies faith in

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Show the world that you have been printed on, or that you haven't, so the church will know what to do with you. When we find a paper that the letters are plain enough, the lines are good, heavy ones and the glaze is not in the way, but the letters are all mixed and don't spell any words, very often, and you have to guess what was intended to be printed there, and are about as apt to guess wrong as right. So there are some professors who mix their work, some for Christ, some for Satan and some for the world, all mixed like a blacksmith's scrap box, all in confusion, so nobody can tell what they are, or what they are aiming at, though what they do is plain enough. How is it with you, my brother or sister? Have you got your letters mixed so that neither the church nor the world can tell what you are aiming at? If you have, you had better get them straightened out so they will spell something. Again, we find papers that are clean, the glaze is not in the way, the letters are of good size and arranged to spell something, and that something is good, the line is good, and heavy. The print and paper are so good that old, dim eyes can read it with ease and pleasure.

(And they can read pretty small letters if the type is clear; and the line is heavy). So with some professors, thank God. Nobody doubts what they aim at. Everybody knows who they are working for. Their daily lives spell out good lessons, and are easily read. Brethren and sisters that is the kind of papers we all ought to be and can be, if we try earnestly and constantly, and depend upon God for strength to be.

Faith and Assurance.

(By J. A. Lee)

In the outset let me say, I will not attempt to fully define these terms but to illustrate them. Webster says: Faith is from the Latin word—Fidere—to trust—and also says, "It is the assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity." Paul says: "Faith is the substance of things hoped for and the evidence of things not seen. Heb. 11:1." The word substance comes from the Latin—Sub—under—and Stare—to stand. So faith is that, that stands under hope. The word evidence comes from the Latin word: E—out of—and videre—to see. So it is seeing things that cannot be seen with the natural eye. The word Assure comes from the Latin Ad—and Securus meaning: Secure, certain. Assurance, then would mean: being in full confidence, or trust: freedom from doubt.

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One of the axioms of the teachings of Christ is that without the new birth it is impossible to inherit the kingdom of God; without regeneration, we cannot inherit eternal life. Being born again is the sine

qua non of the inheritance, incorruptible, undefiled, and unfading, which is reserved in heaven for the children of God. It is necessary to be a member of the divine family, before one participates in the divine heritage.

The Christian's inheritance is a free gift from the Father. It comes to him in accordance with the laws of grace, which are the laws of the new dispensation.

The inheritance likewise belongs to the Christian by right of birth; it is involved in his divine parentage. The royal infant which sleeps in yonder cradle, in the palace of his Father, can lay claim, by virtue of his parentage, to vast estates and extensive domains. The regal crown shall one day adorn his brow; obedient and loyal subjects shall wait on his commands. He is the crown prince, heir to the throne—potential, if not really, king.

Likewise we as Christians are born to a blessed privilege, a royal heritage. The source of this peculiar blessing is the abundant mercy of God who so loved us as to beget us again by the act of regeneration. Being formerly without hope and without God in the world, we are now, through His mercy, begotten unto a living hope. Being formerly children of wrath, and having hell as our heritage, we are now children in a house royal, and destined to inherit a kingdom prepared for us from before the foundation of the world.

The living hope, which we cherish, is based upon the resurrection of Christ from the dead. If He was raised, we likewise shall be raised. If Christ be not raised from the dead, then we are without hope, and are of all men most miserable. The resurrection of Christ is set forth as the agency by which we are begotten to this lively hope. In other words, the resurrection of Christ is the basis of our resurrection, and the basis of our hope of heaven. The source of the hope which we cherish is the abundant mercy of God. Then, "Blessed be God—who, according to his abundant mercy, has begotten us again."

The eternal and glorious inheritance of which we are heirs, is ineruptible. The gnawing tooth of decay cannot impair it. The moth cannot destroy it. Rust cannot affect it. It is a spiritual inheritance, eternal, indestructible, and subtle in its perennial beauty and glory. Thieves cannot break through and steal it; nor prodigal enjoyment of its bounty through successive sons of eternity diminish its infinite fullness.

This inheritance is undefiled. There is not a spot on its garment, nor a blemish upon its radiant beauty. Its purity is immaculate; no taint or miasma or malaria is upon its atmosphere. Nothing shall enter into it that defileth or worketh abomination or maketh a lie.

It faideth not away; it is enduring. The celestial city hath eternal foundations; her builder and maker is God. Perennial joy echoes through her palaces; eternal sunshine plays among her fountains; the pure crystal river of the water of life flows through her courts. To use the Greek term, the inheritance is amaranthine.

It is reserved in heaven for us. We are kept by the power of God for it. Faith is the needle which holds us steady on our course.

O, glorious consummation of the Christian career; O, wonderful culmination of Christian conflict; O, sweet fulfillment of Christian hope—an eternal inheritance, in corruptible, undefiled, amaranthine!

New Orleans, La.

January 2, 1908.

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The Meridian Meetings.

One of the greatest religious awakenings that Meridian has ever known came through

Save Your Money.

Royaline-Oil is much stronger than the other antiseptics. MIXED with one third water it will do anything the best of them can do in their full strength. If you want it weak like the others, add water to suit and save your money. You will find it to be not only the best, but the cheapest. Try it, and you will use nothing else. Pleasant, clean, strong, safe. No grease, no stain. 2c, 50c. Druggists and Dealers in Medicines.

ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

I hope our people will cease reporting two hundred conversions and fifty additions. Count only the chickens that hatch, and not the eggs that "pip."

I think our Home Board has made no mistake in the selection of its evangelists. They are men who love the cause of Christ and try to know their Bibles.

They are not seeking to add numbers to the churches for their own reputation, but they want people saved and then unite with the church.

The pastors here do most heartily commend them and we believe our cities would be greatly benefitted by a campaign similar to the one conducted here. We praise God for His marvelous power manifested among us.

Our churches gave to the work of the Board about \$1,300, which we hope will be used to give the gospel to many others.

Brother and Sister George of Indiana were here as singers and did much to advance the interest of the meetings by their sweet gospel singing.

W. A. Roper.

We very earnestly wish for all of our readers a happy and prosperous New Year. We especially desire for them soul-prosperity. We crave for them, as for ourselves, spiritual enlargement. The thing above all others that we as Christians need, is an enlarged spiritual vision. Let every one of us during the year pray and labor for a new vision, and that we may be "obedient to the heavenly vision." Let's make the New Year tell for more than any year of the past.

Tarbell's Teachers' Guide, by Martha Tarbell, Ph.D., for 1908 is before us. It contains 531 pages of very helpful matter bearing upon the Sunday School Lessons for 1908, being the most voluminous help on the Sunday School Lessons we know of.

It has been before the people for many years, and has not only passed the tests, but has steadily grown in popularity. This largest of Sunday School helps, can be had from The Bobbs-Merrill Company, publishers, Indianapolis, Ind., or from the Baptist Record. We take pleasure in commanding the work.

You Look Prematurely Old

Because of those ugly, greasy, gray hairs. Use "LA CREOLE" HAIR RESTORE. Price, 50c, retail.

The Baptist Record.

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T. J. BAILEY, Editor and Manager.

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Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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J. Whitman-Smith, 242 Church St., Spartanburg, S. C.

E. J. Barrett, Dallas, Texas.

Claude N. Luce, Cleveland, Ohio.

The Prohibition Mass Meeting.

A general meeting of all the friends of prohibition has been called by the Prohibition Committee of the State, for Jan. 9th, in the city of Jackson. It is expected that there will be two sessions held, the first in the county court house at 3 p. m., and the second in Representatives Hall at 7:30 p. m. A program has been arranged, and some of the best speakers in the State will address these meetings. We feel that it is of the highest importance that we have a really representative gathering, both as to quality and quantity.

Let every town and community arrange to have some of their best men here. The hour is propitious.

The indications are that the next legislature will put laws on the statute book that will free Mississippi from the legalized dram shop curse. Let every inch of manhood in us measure up to its best, that the principles of righteousness shall have a grand triumph. Our sister States, Georgia and Alabama, have achieved glorious success. Shall Mississippi not follow? (She ought to have led). Yes; she must follow. The clock has struck twelve in the cause, and we must act, or lose our opportunity. Let as many and as large petitions as possible be sent to the legislature. They will count for much.

A Statement.

On account of the removal of Brother J. P. Hemby, Recording and Corresponding Secretary of the Mississippi Baptist Convention from the State, it becomes the duty of the Executive Committee of the Convention Board to authorize some brother to attend to the duties of this office. At a call meeting December 20, 1907, the

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January 2, 1908.

Committee unanimously instructed Brother A. V. Rowe, Corresponding Secretary of the Board, to act as Corresponding and Recording Secretary of the Convention until the next meeting of that body.

W. F. Yarborough, Chairman.

W. P. Price, Secretary.

Rev. Frank M. Wells has recently been at work in Missouri, where God seems to have blessed his labors greatly.

For the relief of the anxiety of the many friends of Rev. R. Drummond, we take pleasure in announcing that Sister Drummond, after a two-month treatment at Indianapolis, by Dr. L. T. Leach, seems to be entirely cured of her cancerous troubles, and is again at home to her loved ones.

The Baptist Record acknowledges the receipt of a beautifully gotten up Christmas Greeting from that solid and progressive institution becoming so well and favorably known in Mississippi, The Home Life Insurance Co., of New York, whose office at Jackson, Mississippi is so ably presided over by the clever firm of Whitten & Kelso. The company has been doing business in Mississippi only 18 months, and are rapidly forging to the front because of the merits of the company and men.

To Prohibitionists.

Baldwin	\$175.35
Corinth	166.55
Blue Mountain	100.00
Amory	95.25
Rienzi	68.20
Osborne Creek	49.00
Booneville	46.20
Tupelo	39.65
Mount Olive	29.40
New Albany	15.00
Pine Grove	14.20
Oak Hill	10.60
Gaston Springs	7.35
Center Grove	2.25
Cash from unknown sources	33.72

Also in the ear for the Methodist Orphanage \$150 worth of goods, besides something over \$8 cash.

I am grateful to the noble people who worked so faithfully with me in getting up this ear, and trust that it may prove a great blessing to the little orphans.

Yours for the work,

J. S. Berry.

If Brother Berry ever comes out for Governor, my folks and I are going to vote for him.

J. R. C.

News in the Circle.

Martin Ball.

Rev. M. E. Staley has resigned the Humboldt, Tenn., Church. His future movements are not known.

Dr. Howard L. Jones, First Church, Chattanooga, Tenn., has accepted the call to the Citadel Square Church, Charleston, S. C. He is a son of Dr. J. Wm. Jones, so well known all over this country.

Mr. John D. Rockefeller has put to public uses \$93,000,000. This has all gone to educational interests. That is wonderful giving.

Pastor F. L. Fraser has recently had three pressing calls to leave Hagertown, Md., but he still remains with them. The church at Hagertown is small and make a great sacrifice to pay a living salary, but they are harmonious and spiritual.

In a meeting at Harrisonburg, Va., 125 ladies who had allowed either cards, wine or dancing in their homes, publicly declared their purpose to discontinue such, and use their influence for Christ. Why not all of them do that?

The recent South Carolina State Convention at Orangeburg was a great success. The amount expended for the work in 1907 was \$131,560.58.

Rev. T. R. Morris of Vinton, Va., has accepted the call to Mt. Madison Church, Lynchburg. He enters the work Jan. 1st, 1908.

It is stated that more than 3,000 opium dens have recently been closed in China. The pipes, trays, etc., from these dens were destroyed in the public streets. Let the good work go on.

Brother Dock Pegues, San Antonio, Texas, who has served as Missionary Evangelist for 12 years, has announced his purpose to enter the general evangelistic work and go

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The Northeast Mississippi Car for the Orphanage.

Dear Brother Bailey:

I am sending you for publication, a list of the things sent in the car from Northeast Mississippi to the Orphanage, at Jackson. The cash from the different churches is \$224.10. Donations of dry goods, canned goods, groceries, corn, stationery, etc., from

THE BAPTIST RECORD.

January 2, 1908.

An Old Man's Reveries.

The day was spent the sun was gone
Behind the Western hills,
The silver moon her earth had thrown
A beauty that moves and thrills,
Now the shadows grow long apace,
The hoot-owl's note is heard,
The ghoul and elian every place
The children fancy stirred.

In a darkened room an old man sat,
Before a dying fire;
His mind was fixed, his soul was wrapt,
In one intense desire.
He longed to clasp in his withered arms,
The woman he had wed,
Alas! this one with gentle charms,
Was numbered with the dead.

The shadows flitted through the room,
He heard the patterning feet;
His heart no more was filled with gloom,
He rose his child to greet.
Oh Annie! stay with Papa now
Too long he's been alone;
I touch the brown curls on your brow,
And fondly kiss my own.

Another form is hiding there;
It is my noble boy;
Once more he's standing by my chair,
To fill my soul with joy,
Wife and children have come to me,
Oh God! can this be so?
My heart has yearned so long for thee,
My tears of joy must flow.

Ah! there is Tom, my dearest chum,
With whom I used to play;
Then we marched with fife and drum,
To help to win the day;
At Gettysburg you lost your arm,
In the midst of the fight,
I could not see you come to harm,
And stayed with you all night.

Dear Mother! oh I once more feel,
Your gentle hand in mine!
My own true friend through woe and weal,
No love so pure as thine.
And there is father beckoning now,
For me to come to him,
I see the same old manly brow,
Although my eyes are dim.

And have my loved ones come to call,
Me to their home above!
Where Jesus will be all in all,
In that sweet place of love.
The room is dark, my heart is still,
But you will know the way;
When we get there, I'll feel the thrill
Of never ending day.

—Mrs. E. C. Bolls.

Missions in the Bible.

In the beginning God created the heavens and the earth and all that in them is. He placed lights in the heaven to separate day from night. Light was indispensable then as it has been since time began. These are lights necessary to this mortal life but God gave spiritual light also in his messengers who early began to prophesy and point to the coming of Jesus who was to be the light of the world and the Saviour of mankind. He made man in his own image. Thus God shows forth his love for man and his power as an infinite being. This spiritual light removes the shadows of darkness which hover over us and awakens within us a desire more intense for that

blessed day when there shall be no shadows.

There was no sin until the serpent entered the garden of Eden and beguiled Eve. She ate of the fruits of the tree of knowledge, and gave to Adam, after which God banished them from his presence, and from the Garden of Eden, that they might not partake of the tree of life also.

As time passed the inhabitants of the world grew more wicked and God sent a flood and destroyed all mankind except Noah and his family and every other living animal which the Lord had commanded to be taken with him into the ark.

Noah was not a successful preacher. They believed him not when he told them to turn from their sins, if not the Lord would send a flood and destroy them. "He was a preacher of righteousness and walked with God, still he had not the power to convince them."

A lesson of faith is taught in the history of Abraham, the founder of the Hebrew nation. He left father, mother and his native home in obedience to the divine command. Another trial awaited him. God commanded him to offer up his son, Isaac, for a burnt offering. He hesitated not to obey. His faith, hitherto unshaken, supported him in this last trial. The sacrifice was stayed by the angel of Jehovah. This message was a dagger to his heart. It fell where it would give him most pain and would try him to the innermost depth of his soul. He remembered the promise, "In thy seed shall all the earth be blessed." In this promise to the Hebrew nation the missionary idea was laid which should continue to grow through all time. A part of Abraham's mission was to teach us faith in God's promises and to keep His commandments.

Elijah is said to be the greatest prophet Israel ever produced. He appears before King Ahab and prophecies a three-year drought in Israel and proclaims the vengeance of Jehovah for the apostacy of the king. He then fled from the king and was cared for by God. Finally he received the divine intimation that his departure was at hand.

What could have been more pathetic than the wail of the Hebrew babe? God heard its cries and sent the King's daughter to its rescue. Why did this royal woman heed his cries? For the same reason that thousands of people do things, being prompted by the spirit, not realizing for a moment the outcome. Her mission was to save this child, Moses, from death. God devised this means for his own purpose. He had heard the cries of his people, the Israelites, and Moses was given divine power to raise the yoke of bondage from his fellow countrymen. His was a strong character, strong in endurance power and faith. None but God could have embued him with all these sufficient for him to have carried out God's plans.

The word of the Lord came to Jonah to go to the city of Nineveh to cry against them, but Jonah fled. He took passage in a ship intending to go to Tarsas. His thoughts were to escape the presence of the Lord and flee from the call of duty. The universe held no hiding place for this fugitive. God sent a tempest so great that fears were entertained for the loss of the ship. Lots were drawn, and it fell to Jonah to be cast into the sea. After he was on dry land again, the command came a second time and delivered God's message, "Yet forty days and Nineveh shall be destroyed." He then went to Nineveh, and through his powerful preaching, the people

When the day of pentecost came and the disciples were all together and were filled with the Holy Ghost. Peter told the multitudes his promises were to them, their children and to all that were afar off. They received the word and were baptized numbered about three thousand souls.

The gospel has been preached to every nation on earth. This part of the prophecies has been fulfilled and it is not revealed to us when Jesus will come the second time to separate the wicked from the righteous. Then who will be ready.

God sent His Son on earth to live and

January 2, 1908.

January 2, 1908.

THE BAPTIST RECORD.

Another Minister Thoroughly Pounded.

Dear Brother Bailey:

I have wanted to write you ever since Thanksgiving, but was not able until now. The good folks of Gallman and vicinity above date, that we have been able to eat and sleep only since without any warning at all, they pounded us very severely—bringing almost everything even "old Billy"—the horse—got a sack of chops. The flour, hams, canned goods—all looked well—but the pile was capped off with a handsome turkey.

We thought of the orphans, as we looked the many things over, and felt so grateful that our lots are cast among so thoughtful people.

These expressions of love make us determined to do better work next year.

May God graciously bless every donor, is our prayer.

Yours in His name,
R. L. Bunyard.

Gallman, Miss.

A Welcome Word.

It has been decided by my church that I cannot leave Greenville. I resigned to accept another field of labor; but the brethren here personally and by church action importuned me to withdraw my resignation, and I have yielded to their request.

There were many reasons why I thought the Lord was in the call that came to me from another part of His Vineyard, though I regretted to leave Greenville and Mississippi. But I have been convinced by the unanimous voice of the church, and by many outside of the church, that my work here is not done, and perhaps the best years of service are before me. I therefore yield not reluctantly to their entreaty, and continue in the work with even a heartier cooperation on the part of my people, and their more loving sympathy with me in the work, than I have ever had before.

The present status at Greenville, morally and spiritually is far ahead of what it once was. The churches are getting on higher ground, and the future looks before us with bright prospects. The people are taking religion seriously, and we are all getting ready for State prohibition.

Wm. A. Borum.

The past second Sunday was a great day at Epps, Miss., located on the G. & S. I. Railroad. We began work together there the second Sunday in May closing Sunday night, Dec. 8.

The people were without a pastor, and there was nothing being done for the Lord and everything looked gloomy. But knowing the power of God, and how he had blessed my work in the past, we began work

together asking God to be with us in his work.

Since we began together there have been seventeen accessions to the church, nine by baptism and eight by letter, have been baptized three times and we still have another candidate waiting to be baptized, which will take place the second Sunday in January.

A great interest was taken in Sunday School and other works. They have Sunday School every Sabbath.

They gave a small amount for Home Missions, and the Orphanage, and our faithful old ministers will hear from us.

J. E. Phillips.

I will be with them the second Sunday, and the Lord will do the work. Pray for us.

God bless the Record and its readers.
Yours in service,

J. E. Curry.

Hattiesburg, Dec. 16, 1907.

"There Remaineth a Rest."

At the old home, eventide brought gracious rest. Toil was the order of the day; "Work for the Night Is Coming," the indwelling thought, but all was sweetened with the coming of night and rest. The front door steps, an easy chair, a glowing fire, a bounteous board and a downy bed—oh, such rest! It were sweet to toil with such in prospect with each recurring night.

"So there remaineth a rest to the people of God." And, when to it we come, anguish will be over, disappointment done, and our toil will be rest. Hallelujahs eternal will be on our lips and our employment will be at the throne.

Some do not enter in.

Israel failed in the long agone. But we which have believed do enter into rest." Caleb and Joshua did, while three millions dropped their bones in the desert, and a new generation crossed over—Joshua the leader, and Caleb to an especial inheritance. Oh, that men would lay down unbelief and take hold of that "inheritance incorruptible, undefiled and that faeth not away."

J. E. Phillips.

Dear Sisters of Yazoo Association:

I am sending out today the literature for our Christmas offering to China; let each one make it a subject of much prayer that we may have a large ingathering of funds for the Master.

Let us study the subjects as never before. Let each Society send in her report promptly so that we may have a good showing in the next quarterly report. I am praying that each society may come up to the help of the Lord as never before.

Miss Bell Stigler.

Lexington, Miss., Dec. 9, 1907.

Where Does Santa Get His Presents?

(For a Little Boy).

Walter M. Lee.

I always wondered where old Santa Got his Christmas toys and things. All those dolls and tops and pretties, All those lovely finger rings, That he gives away each Christmas, To his little girls and boys. Where does Santa get his presents And his big bag full of toys?

Papa says Santa's worth A million dollars cash; He has got so many greenbacks That he sweeps them out like trash. So when Christmas time is coming, He just buys car loads of toys, And delivers them wherever He can find the girls and boys.

Earl D. Sims, General Evangelist of Florida, has just closed a splendid meeting at Winter Garden, Fla., E. Lee Smith, pastor. 34 additions. Thos. L. Reeves, a Congregational preacher, converted and baptized. Four Campbellites converted and baptized. \$111.37 raised for State Missions. \$1,013.00 contributed to new church building. Sims knows how to do it.

January 2, 1908.

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Ar. Gulfport ... 11:00 A.M. 10:00 P.M.

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(Daily) (Daily)
Lv. Gulfport ... 7:30 A.M. 4:15 P.M.
Lv. Hattiesburg ... 10:37 A.M. 7:33 P.M.
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8:10 A.M. Lv. Lunberton Lv 6:55 P.M.
9:20 A.M. Lv. Maxie Lv. 6:10 P.M.

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4:30 A.M. Lv. Jackson Ar. 10:05 A.M.
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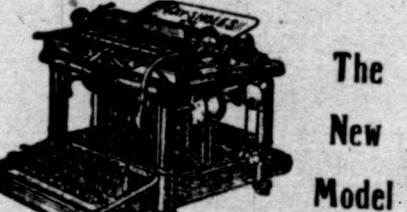
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JACKSON, MISS.

Dedication at Como.

The third Sunday in December was a "high day" with the Baptist saints at Como. It was the dedication of their new house of worship. The other churches of the town dispensed with services and all gathered at the Baptist Church. At 11 o'clock the house was full, both auditorium and Sunday School apartment. After some inspiring singing by the choir, Brother W. M. Farmer gave a brief history of the church which was not without heart-yearning and sacrifice, and struggle under difficulties.

This was followed by a solo—"The Holy City"—by Sister W. E. Lee of Hernando, and then came the dedication sermon by Brother H. W. Rockett of Charleston. The Text was Rev. 3:8, and the subject: "Elements of Church Power." That the sermon was well received by the large audience, was attested not only by the good attention paid to its delivery, but also by many commendations the preacher received after its delivery, both from Baptists and others. Brother Bunyard led in the dedicatory prayer, and Brother Farmer pronounced the benediction. Brother Haywood the outgoing pastor, could not be present, which was very much regretted.

Brother W. E. Lee, the pastor-elect, was master of ceremonies. Brother Rockett began the work here with five consecrated members and they labored together four years. Then Brother Bunyard came in as pastor, and during his pastorate the house was



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January 2, 1908.

THE BAPTIST RECORD.

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FORTY-SEVENTH ANNUAL STATEMENT

OF THE HOME LIFE INSURANCE CO'Y

GEO. E. LEE, PRESIDENT.
JANUARY 1st, 1907

Admitted Assets.

Bonds and Mort- gages,	\$5,809,650.00
Miscellaneous Liabilities (market value)	8,907,787.00
Real Estate	1,650,609.00
Cash in Banks and Trust Companies	293,545.00
Loans to Policy Holders	1,950,996.00
Other Assets	396,961.00
Total	\$19,009,556.00

Liabilities.

Policy Reserve	\$16,006,708.00
Miscellaneous Liabilities	297,780.84
Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends)	1,621,413.00
Reserve to provide for all other Con- tingencies	1,083,648.98
Total	\$19,009,556.00

The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with

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so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

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power working in the church all that they severally and collectively were responsible for, but one of them and all of them together could not take the place of giving. There is something in this grace of giving that seems to attach to no other of the Christian graces. If there be one characteristic above another in the great and good God, it is GIVING, written large. If the Father were not a giver, if Jesus were not a giver, if the Holy Spirit were not a giver, and so Jesus taught, "It is more blessed to give than to receive," and so Paul taught, "God loves a cheerful giver." To give is to be like God. "See that ye abound in this grace also."

A. V. Rowe.



BY ONE MAN, WITH THE FOLDING SAWING MACHINE. It cuts down trees. Folds down a long log into any kind of lumber on any kind of ground. One man can manage it with it if means any other way, and do it easier. Folded down for carrying, showing latest IMPROVEMENTS. FOLDING SAWING MACHINE CO., 205-104 E. Harrison Street, Chicago, Illinois.

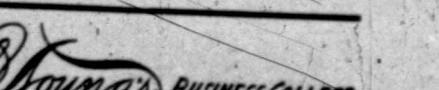
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If interested in a business education send your name NOW for a booklet we are getting out, entitled, "For They Themselves." Has a section on

January 2, 1908.

THE BAPTIST RECORD.

THE BAPTIST RECORD.

January 2, 1908.

10

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.).
WOMAN'S CENTRAL COMMITTEE,
EE,

Mrs. J. A. Fackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, of Meridian,
Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.

Mrs. Martin Ball, Winona, Pres-
ident of Young Woman's Auxil-
iary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb,
Noster; Vice-President, Mrs. J.
D. Granberry, Halehurst; Re-
cording Secretary, Mrs. W. F.
Yarborough, Jackson.

The 12th of November, the day appointed for the box packing of the W. M. S. of the Mississippi Association, being very cold, there was a small attendance, and the contributions not getting in promptly, the box was held open until later. On the 21st of November, it was shipped from Gloster, and just thirteen days afterwards was received by our Missionary, Brother M. A. Quindlen at Edgewood, Texas.

The contractors to the box were as follows:

Liberty W. M. S.	\$ 53.20
Centerville	31.35
Ebenezer	45.75
Berwick	12.50
Hebron	16.90
Mars Hill	13.30
Memorial	13.50
Providence	7.05
Gillsburg	4.50
Gloster	83.20
Total	\$281.25
Mrs. H. H. Ratcliff.	
Gloster,	

Edgewood, Tex., Dec. 5, 1907.
Mrs. H. H. Ratcliff.

My Dear Sister in Christ:

This comes to say that the box came to our home yesterday, and if you could have peeped in on the scene when it was opened, I am sure you would have felt paid for your trouble and liberality. Our children were just wild with joy. My wife and I are putting away the things this evening. It is a mystery to us how on the earth you came to send just the things that we so much needed. The oldest girl (Maud), is away at school; her things are put away until she comes home at Christmas.

My dear sister, I do wish that I were able to put into words the feeling and gratitude of my heart, and especially that of my wife who is sometimes so lonely when I am away in the Master's work. I will just have to

we hope to have tongues that can tell all. In order that the good sisters may feel that their "Labor of Love" is not wasted, I send you this bit of report from my work during the year:

A goodly number have been saved, and 82 have been baptized. I am not now doing mission work. I am giving all of my time to the pastorale; one-half of my time in my county site, and one-half in Smith r. o. (drp. church). I have just returned from our State Board meeting. The work laid off for the year was great. \$125,000 for State Missions, \$75,000 for Foreign Missions and \$50,000 for Home Missions.

Pray for us, that God may lead us to victory for His name sake, In much love,

M. A. Quindlen.

**The Calendar of Prayer
for
Missions.**

It is ours. It is beautiful. It is interesting. It is instructive. It is illustrated. It has a text and subject of prayer for every day in the year. It invites us together to call the names of each of our Foreign Missionaries before the Throne of Grace. It mentions every feature and phase of work in our home land. It is a wise guide to definite, united petitions. It is ready. It costs ten cents and may be gotten from your State Central Committee or Woman's Missionary Union Literature Department, 301 N. Charles St., Baltimore, Md. It is for every Southern Baptist man, woman or child who believes in prayer. A copy should be in every home. Thousands will use it. Will you?

Raleigh, N. C., Dec. 9, 1907.
Dear Mrs. Johnson:

It is with great pleasure I send you a sample copy of our Calendar of Prayers for Missions. I am sure you will be delighted with it as I have been. The Committee, you will remember, consisted of Miss J. L. Spalding, Florida, Mrs. W. A. McComb, Mississippi, and Miss Susan Clark, Raleigh, N. C., and their excellent work will be a source of gratification to the union workers everywhere.

The greatly feared that the price limit of ten cents set by the Union, would prevent them from getting out a calendar worthy of our great organization and one which should compare favorably with the twenty-five-cent calendars of other Missionary organizations, but when you have looked over our Calendar and I am sure you will feel that their fears were entirely groundless. They wisely planned the Calendar to meet the needs of all mission workers in the Southern Baptist Convention, since every phase of our Convention's work is taken up in turn. Especially should it be welcome to all members of the B. Y. P.

topics month by month as the W. M. U.

The important matter now is to get it into the hands of the people at large and the Societies. To this end I am going to ask you to recommend to them in a very early number of your Department and to give space also for the enclosed notice. We State Column editors (I am one of them) are often tempted to feel that our work is echoless, but I know it is far otherwise, and that in our hands there is a mighty instrument for good, whose results though never tabulated are far, far beyond our realization.

Wishing you great increase of joy and usefulness in your work, I am, Yours very sincerely and cordially,

Fannie E. S. Heck.



REV. MARTIN BALL,
Pastor Winona Baptist Church.
Winona, Miss.

BETTER THAN SPANNING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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CAPUDINE
CURES COLDS
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Relieves Feverishness and Aching.
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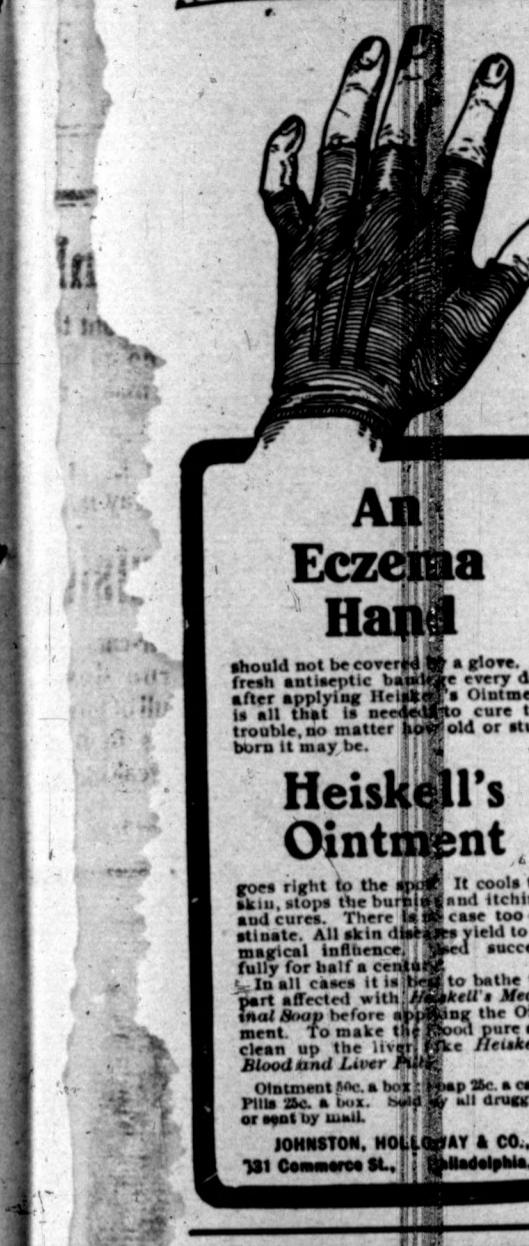
with gasolene if you want the motor-car to go. The oil supplies the power that makes the wheels turn round.

The human machine is set in motion in the same way by

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Folks are like motor-cars. At times they get run down. SCOTT'S EMULSION is full of power. It not only produces flesh but gives new power to weak bodies.

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goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicinal Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pill.

Ointment 50c, a box; soap 25c, a cake; Pill 25c, a box. Sold by all druggists, or sent by mail.

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January 2, 1908.

Caleb.

(Written by Miss Laura Howard, only a pupil in class No. 5, and read before the Baptist Sunday School, Sunday morning, October 27, 1907).

A brave man who has never lowered his flag, is an object of everybody's admiration. Even the weak look up to the strong. There is a tinge to the tale which this week will more than ordinarily engross the attention of the Sunday School, because it is the story of Caleb, that strong old hero that had kept the faith through three score years, and at eighty-five pronounced himself fit for a battle with giants.

The modern analogy of Caleb's romantic experience is in the victories which today are being achieved in the cause of commercial, social and political reform. The decent portion of society is so interested in the tremendous victories which are being reported week by week, that it is not taking thought of the daring men who, a score or more years ago spied out this opportunity, with its giants and walled cities and courageously reported that victories were possible. Let us take time for cheer for the pathfinders, many of whom have gone to their reward without having seen their faith vindicated. We are entering the canaan into which they had the hardihood and farsightedness to summon us. This story is one of the finest in the best book of stories. Twelve spies it will be recalled had been sent into Canaan where the wandering children of Israel reached the borders of the Promised Land. Ten returned terror-stricken. The walled cities, and the ferocious sons of Anak, had overthrown them. Two alone, while admitting these dangers, yet saw that Israel was able to make the conquest. But the panic-stricken people threatened them with death by stoning. The majority ruled and died miserably for its pusillanimity. Only two men of all that company above twenty years of age lived to enter the Promised Land, and those two were Joshua and Caleb, the spies who made the brave report. Now forty-five years after, Caleb is asking nothing better of his old comrade-in-arms, Joshua, Israel's new leader, than a chance to go up against those same walled cities which had scared the manhood out of his ten comrades, more than a generation before. Hear the old warrior chafing for battle at an age when most men are in their graves! I am this day four score and five years old. As yet I am as strong this day as in the day that Moses sent me; as my strength was then, even so is my strength now, for war, to go out and to come in.

Now give me this country, whereof Joshua spoke in that day; for thou hearest how the cities



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January 2, 1908.

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alting over his weaker associates nor railing at his nation for its past treatment of him. He had known bitterly hard times, but his life was not embittered. He was as free from slumbering as from fear. There was no attempt to plead his age or his past service, or his tribal relationship for an easy birth. He was a man up to the end. All he asked of his life was a brave man's chance. He was the same adventurous spirit upon his last appearance that he had been at first. A common tragedy is that many lives do not fulfill their early promises; Caleb's did. He kept on as he began. Caleb the veteran, is the natural complement of Caleb the young man. We cannot live on a past experience. Every Christian needs to be on his guard to keep his spiritual life as a present experience. The life platform of Caleb might be summed up in these words from the Psalmist which would make a splendid motto for any young person facing life: "Wait for Jehovah, Be strong and let thy heart take courage. Yea, wait for Jehovah." He was a man who wholly followed Jehovah; and of course Jehovah is found to vindicate all such. Courage always wins the great prizes. Life would be a finer, nobler possession for most of us if we only faced it with more fearlessness and exalted fidelity.

There may be hard and dark places to the near view, but the end is conquest and peace. "If only we strive to be pure and true,

To each of us there will come an hour,

When the tree of life shall burst into flower,

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It is better to save a young man in his manhood than to wait until he becomes a wreck with the manhood and hope gone. The gallon houses are the enemies of our homes in prohibition districts. I never saw any good ones; they are all bad, worse and worst. The advanced stage of the disease and feel there is no hope, this book will show how others have cured themselves after remedies they had tried failed, and they have given their case histories.

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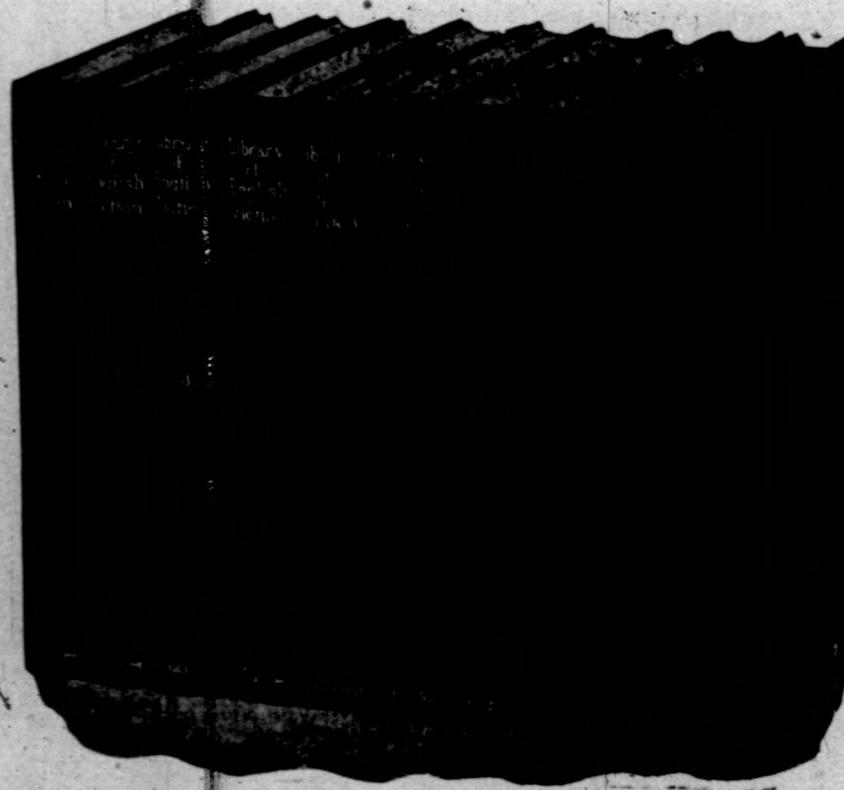
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